

A  
FAMOUS CONFERENCE  
BETWEEN

POPPE  
CLEMENT the X<sup>th</sup>.

AND  
CARDINAL *de Monte Alto*,  
Concerning the late Discovery of the

3/6 MASSE

IN  
Holy Scripture,

MADE  
By the Worthy Father *Patrick*,  
An Excellent Engineer of the  
CHURCH of ROME in ENGLAND.

*Latet anguis in herba.*

*Ridendo dicere verum quis Vetat.*

L O N D O N,

Printed by T. R. and N. T. for *Moses Pitt* at the  
Angell in *St. Pauls Church-yard*, 1674.

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VALUOUS CONFERENCE

BETWEEN

P O P E

CLEMENT the X<sup>th</sup>

AND

ORIGINAL & REVISED  
Concerning the late Discovery of the

MASS

IN

Holy Scripture

MADE

By the Worthy Father Patrick,

An Excellent Interpreter of the

BOOKS OF MOSE in ENGLISH

Printed in Dublin

Richardson's new copper plate Press

LONDON

Printed by T. R. and M. T. for Joseph Fane at the  
Angel in St. Pauls Church-yard, 1674.



Honest Reader :

**F**ather *PATRICK* the Popes  
known Agent in England, and the  
rest of his Disguised Brethren study  
Night and Day how to cheat poor Souls  
into a Belief and Profession of that Re-  
ligion that is destructive to the good of  
both Body and Soul: Subtilty and Fraud  
as you may perceive in this Conference  
are not wanting to this good Father in the  
prosecution of this evill Designe. His  
Looks, Carriage, and Speech proclaime  
him to be a Saint: I doubt not but some  
upon whom he hath prevailed to deny  
their Religion, and their God, Judg him  
to be no less: But that their mistakes  
may better appear to our World, and that  
none may be deceived with his fair Face,  
and Countenance, nor with that ground-  
less

less Affirmation, That the Mass is to be  
found in Holy Scripture, of which the  
Papists make great use. This short  
Conference which presents you with no-  
thing but that which may be proved &  
Questioned, hath been Written by a Sin-  
cere Friend of the Protestant Reli-  
gion.

I look for a  
him to be a Saint: I doubt not but some  
upon whom he hath bestowed so many  
graces, and that their graces  
may better appear to our World, and that  
they may be decided with his Face,  
and Countenance, not with that ground-  
less

A CON-





# A CONFERENCE

Between a Noted  
CARDINAL of ROME,

And the Present

POPE, CLEMENT the X:  
About a New Discovery of the Popish  
MASS in Holy Writt.

*Most Holy Father,*



Ou'l pardon my Curiosity that desires to know wherefore there appears upon your Pontificall Face such extraordinary Expressions of joy. His Holiness returned to the worthy Cardinall this answer; If my Face bears some testimonies of my Inward satisfaction and joy, I have just cause for it; for I have even now learnt a Discovery that hath been made in my time that will render my Reign most famous to all Posterity.

Pope

Pope *Alexander* the 6<sup>th</sup>; was over-joyed to see that in his dayes such a naked and an excellent part of the World as is *America*, was found out; I have far more reason to rejoyce because that in my days things of greater concernment that relate to Heaven and Happiness have been searcht out, and happily discoverred; the Holy Mass is found to be hid in a corner of holy Scripture. The Mass in holy Scripture! quoth the Cardinall full of admiration, how can that be? I know not how many have been enquiring for it there, and have turned over every page to see whether they could spy any appearance of it in that place, and as *O-badiab* said to *Elijah* concerning *Abab*, There is no Nation or Kingdom (whither my Lord hath not sent to seek thee, and when they said he is not there, he took an Oath of the Kingdom and Nation that they found thee not; thus as I may say our holy men have dealt with the Scripture, and the Mass; there is scarce a page or a Verse that hath been diligently examin'd and enquired into, and when our Holy and Religious Brethren have seen no shape of the Mass in Scripture themselves, they have as it were taken an Oath from the Prophets and Evangelists that they found it not: but all their study & enquiry hath been hitherto to so little purpose, so that they have at last freely confessed

fest, that the Mass is only to be found in our Old  
 storehouse of rotten Traditions: It maybe that  
 these sacred Books were not yet neer the time of  
 their full Delivery, or it may be that a wise and  
 experienced Midwife was wanting till now to  
 help into the world the birth of this great mister-  
 ry from holy Scripture ; doubtless this noted pro-  
 duction was reserved for these happy and refined  
 dayes ; but may it please your good Holiness to  
 tell me who is that man , or rather who is that  
 Angel that hath made this admirable discovery ?  
 It is replied, the *Pope*, a secular *Priest* named Fa-  
 ther *Patrick* , who is Invested with a rich Abbey,  
 worth five hundred pounds a year, scituate in *Bur-*  
*gundy*, which I have granted unto him in conside-  
 ration of the notable services that he hath rendred  
 unto me amongst the *English* Hereticks : he hath  
 promis'd to proceed further , and is engaged by  
 my liberallity to be mindfull of my Interest , and  
 I am perswaded that there is none so able to settle  
 my Concerns in that Kingdom ; for amongst the  
 Ladies I understand that he is in an high esteem,  
 because of the excellency of his Naturall parts ;  
 he wants no Impudency to usher him into every  
 place, and to cause him to thrust himself into every  
 busines, and his nose into every matter. He can also  
 make use of pious frauds, and Religious Cheats in

an excellent manner, and with fair promises, gain many a good profelize. I am certain there is never a famous & a noted Curtisan or Religious Votary in the Kingdom, but he hath by his subtilty drawn to me and my holy Church ; Not to mention the multitudes of *Irisb* whom he hath posselt with a blind resolution of obeying my Orders , nor the simple *Englisb* , that he hath bewicht with the vain hopes of future preferment , pleasure, happiness, and his Priestly favour; I must needs acknowledge that he is a most admirable man to manage my Concerns with Discretion ; he is no less successful as appears by his late Initimation of bringing to pass the totall and entire conversion of men, able to byass all things for me in that Kingdom, and to promote my long designed purpose : It is true he hath lost something of his good Reputation amongst the silly and precise *Puritans* , the fantastick *Protestants* , by being too free of his person in a publick Baudy-house in *Holland* , and by visiting those of *London* too often, and more then I have allowed him: but this reputation he makes good, and raises again amongst the better sort of men, by helping them to a Whore in time of need ; These things I do approve of, I have granted the liberty of such actions to all holy and Religious men of his Order , and to the rest of my Clergy,

for

Clergy, for I am of my predecessors good opinion, let St. Paul say what he will, that the most regenerate and pious Christians as well as the men of the world must and do burn with the flames of Lust, and Fornication, and may sometimes tast a little of the forbidden Fruit: I would rather have him do so, then commit Matrimony, because by this meanes he is very gracious with the generallity of brave Fellows of the Time, and he may by this proceeding be better able to do me service; for men commonly love the Religion that approves and allows the fulfilling of our desires; but when these little *Piccadillos*, Veniall Sins, acts of his humanity should have disgraced him, and his name amongst the sottish Vulgar that cannot understand how that the things, that I permit and confirm by my example, become Vertuous when St. Peter whose Successor I am should have said the contrary, and proclaimed them to be Vices. He hath done enough to deserve our esteem for ever, for he hath found the Masse in *Holy Scripture*. This discovery will do us a great deal of good, it will confirm our indulgence, approve of our grants of liberty to sin; It will secure and fortifie our Monastical Garrisons, and inspire into our noble Monks an invincible courage; It will defeat and destroy all the enemies of our State and

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King-

Kingdom, 1 Cor. 3. 15. In a word, I am in hopes that this new and seasonable discovery will furnish me with that by which I shall be able to maintain the Authority of *St. Peter's Keyes* in the World, to enlarge my vast Dominions, to embellish the palaces of pleasure where *Peter* took his delight, and where I have caus'd his name to be engraven as testimonies that I have them from him to encrease my Guards that are not neer so numerous as those that did wait upon *St. Peter* when he went

In the Castle  
of *St. Angelo*  
and elsewhere  
*St. Peter's*  
Name is engra-  
ven.

from place to place to publish the Gospel to maintain his Triple Crown that he hath left me in possession. It is very well quoth the Cardinal if it be true, but I am in doubt whether it be so, and that when the discovery be examin'd, it will be found as vaine and groundless as your Temporall power upon those words, *here are two Swords*, or your Holinesses preeminency and Infallibility upon that other Text, *It shall lead you into all truth*, for your Holiness knows as you did lately avow, that unless your possession were stronger, and more aparant than your Right, you should never obtaine what you now enjoy. Your Holiness is obliged to the Ignorance of the Times, and the sharpness of your Sword for your Dignity, Infalli-



libility and Papal power , and not to any weak Text of holy Scripture. It is true answered the Pope, but this discovery is not to be doubted of, and Father *Patrick* hath convinced me by sending to me a Bible turn'd into *French* by the Doctors of *Lorrain* printed at *Paris* 1664. for in the 3 *ch.* verse 2. of *Acts*, these blessed words are to be read of the Apostles saying *Mass to the Lord*; Although this Translation be in *French*, it is no less useful to *England*, for that Nation naturally loves, admires, and embraces whatsoever appears to them in a *French* garb and countenance let it be never so ridiculous. It is easie to put the words into *English* as I understand Father *Patrick* hath already done, and confirmed it by the Translation of the *English* Jesuites of *Rheims*, who have done something more, for they have very well mingled their holy Gloss with the obscure Text of Scripture, so that we may with ease find in it all our Doctrines in expresse words. *Sire* saith the Cardinal, this Father *Patrick* hath most excellent Spectacles of an admirable temper, seeing they have made him perceive things altogether Invisible, for I have often read that passage, but I must needs confess my dulness, and the dimness of my sight, and my Ignorance. I could never perceive any such thing, nor Imagine that the words

could be so Translated, for I find in the Greek Text *ἀντιυῦνται ἑαυτοῖς τῷ κυρίῳ*, where I have always Imagined that the Word *ἀντιυῦνται* did signifie to Minister, and serve : Now the service and Ministry Intended is to be known only by the circumstances of the Discourse ; the Latine Translations do thus render the words, *Ministrantibus illis Domino*, and the Version of *Louvain* in French, *Enx servans en leur Ministere au Seigneur*, that is, they serving in their Ministry to the Lord : the very Sequel of *St. Lukes* discourse discovers what he means by this service, and the Ministration, for he speaks of certain persons, amongst whom were *Barnabas*, and *Paul*, that whiles they were, *ἀντιυῦνται ἑαυτοῖς τῷ κυρίῳ*, ministring unto the Lord, when they had Fasted, the Holy Ghost warned them to separate from them *Barnabas* and *Paul* for the work unto which he had called them ; therefore he adds, when they had fasted and prayed, they laid their hands upon them, and sent them away ; where the words *when they had fasted and prayed*, do sufficiently discover the end and accomplishment of the Ministration attributed unto these men . From whence we may easily conclude, that *St. Luke* understands by their prayer and fasting, acts of Devotion, the accomplishment of what he had spoken of, when he tells of these persons, that



that they were *ἀντιπροσώπων τῷ κυρίῳ*. The Syrian Translation and the Arabick do discover the Evangelists meaning, for they have rendred these words, *ἀντιπροσώπων τῷ κυρίῳ*, whilst they were praying; besides, we may consider the quality and employments of these men concerned, St. Luke tells us that they were Prophets and Doctors; It is therefore to be supposed that when he sayes that they were *ἀντιπροσώπων* and Fasting, that they were employed about the Functions and Offices proper to their Callings; that is, they did minister unto the Lord by prophesying and teaching, and that afterwards they did Fast and pray to obtain Gods blessing upon their Labours and Teaching. I am certain *Cajetan* favours this Interpretation, for he speaks thus upon this Text: The nature of their service and ministry is not here mentioned, but because St. Luke names them Prophets and Deacons: we are to understand that their Ministry was performed by teaching, and preaching. Untrill this moment, may it please your Holiness, I was of the opinion of *Cajetan*, that these words do represent the Apostles employed about the duties of their Function, and that they did minister to the Lord by teaching and preaching the word to the people, by administering the Sacraments, and by other acts of piety and devotion. I beseech your Holiness

lines to make me understand more perfectly this  
 discovery, and how this Reverend Priest hath  
 found the Mass in these words, and wherefore he  
 hath given to them this Interpretation: I can't  
 very well tell you replied the Pope. I don't  
 much trouble my self to understand the Scripture,  
 nor to seek into the Original Text: You know  
 very well that these sacred books have no better  
 nor more Honourable place assigned them in our  
 publick Assemblies, but my footstool, for I am  
 above all Holy Scripture; I must not therefore so  
 much abase my self and my dignity to pry and  
 search into it with too much curiosity, as if I were  
 to depend only upon that: but Il' tell you as I  
 conceive, how he comes to make this good Dis-  
 covery: He is by profession one of my Priests,  
 whose employment is daily to Transubstantiate  
 the Bread and the Wine into the Body and Blood  
 of Christ. By degrees he is become such an ex-  
 cellent Artist in the Mystery of Transubstantiation,  
 that he hath found out an expedient how to Tran-  
 substantiate also this and other passages of Ho-  
 ly Scripture, and change the words *Ministring*  
*unto the Lord*, into these, saying *Mass unto the Lord*.  
 I am very well pleased with his Ingenuity, and  
 no body must think this proceeding strange, for if  
 he hath the power to transform, and cause a  
 meta-

metamorphosis of solid substance, and turn Bread and Wine into other things of so great a disparity as flesh, bones, and blood; It is no wonder if Father *Patrick* this Ingenious Priest, hath also transformed and changed one expression into another, if he can by his breath alone make the glorious Body of Christ now ascended up into Heaven, to be found in a few Crums of Bread, and a few drops of Wine. Why may not *Patrick* by the same art, cause the Holy Mass to be found also in a passage of holy Scripture where it was never before. If he can so far command him who is named the *Word* to come down from Heaven, as often as he pleaseth, he may with more ease oblige him to speak what, and when he listeth. In the Word *Λειτουργία* he hath met with a motive that hath Incited him to this perform; this metamorphosis for he hath met with certain happy Spirits of the Primitive World, who have Informed him that in the Council of *Chalcedon* this word *Λειτουργία* was Interpreted by saying Mass; therefore the Council furnishes him with an excellent proof, upon which he depends much, because in the Act of this Council the Word *Λειτουργία* is Translated by a Latine Author *facere missas*, perform Masses as *Julian* tells us, who himself was of that Council; And because this word is so to be understood in the

[ 12 ]

the deeds of this Council, therefore it hath the same signification by very good reason in the *Acts* of the *Apostles*. Don't you think that this reasoning is right and good? I admire quoth the Cardinal the subtilty of this Priest, but I am afraid that some damned Heretick will draw from this kind of reasoning advantages against us, and as such kind of people do already say, that we affirm of our Mass, that it is not what it appears to be, that appears Bread, but that it is nothing less then Bread? so they will talk of this passage Translated by Father Patrick, that it is not what it seems to be: That in appearance the Mass is in the Translation, but in the Original there is no shape of the Mass to be seen. They will also say that the arguing from the Interpretation of the Word *ἁρτύειν* found in the *Acts* of the Council of *Chalcedon* is not just, nor reasonable, for a word may have a different signification in Ages so much at a distance from one another, for that Council was held 400 years after the *Apostles*: besides these Hereticks may say, that the word *Missa*, Mass, that was then lately found out, has since in this Age changed its signification; for it is with the Mass as with men, their Faces differ before they come to an age of understanding, look upon a man in his Childhood, and consider him afterwards in his old Age,

Age, and you shall scarce know him, so it is with this Name; If you look upon it in its first rise, and afterwards take notice of it in the glorious appearance that hath been given to it in these last Ages, and you will scarce believe them to be the same, you will find a strange alteration: It may be said of the Mass as of Noah's Ark, and Theseus Ship that it was the same, and yet not the same, for the letters, syllables, and pronounciation is the same, but the use and signification is not the same: then it did signifie the dismissal of the people, or the leave to depart out of the Congregation granted to the Catechumenes who were dismiss after Sermon, or to the Rest of the Faithful sent away after the Administration of the Sacraments at the end of Divine Service; Then they did say, *Facere missum Catechumenis*, or *Facere missum fidelibus*, that is to dismiss the Catechumenes, or the Faithful: this word did then signifie generally all the public Service of God, at the end of which this dismissal was thus performed, *Missus est*. So that then they called the public Prayers of the Church the reading and preaching of the Word of God, and the Administration of the Sacraments by the Name of Mass; these things *Beilarmus* hath confest. Since the word is strangely changed to signifie the holy Sacrament of the Altar which is now its ordinary

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meaning, Some therefore may say, that in the Translation of the Council of Chalcedon, to express the word *anthesis*, it was never employed in the meaning that Reverend Father Patrick employs it in the 3 chap. of the *Assis*; but doubtless, this excellent Abbot is well skill'd in Transmutation can solve all the difficulties that may be made against him, and his Interpretation. But what benefit doth your Holiness imagine that we receive from this bold attempt of Father Patrick? I conceive that he may have well increased the glory of the Mass by raising it upon such a noble Throne, and placing it to be seen upon the Theatre of Holy Scriptures. He doth also by this meanes discover its profound Antiquity, for it seems to be far more ancient than Christ and his holy Apostles, for he may easily prove by this Word, that all the Priests under the Law did say Mass very reverently as well as the Priests under the Gospel, for St. Luke tells us that Zachary had accomplished *his office saying Mass*, which we must for the time to come Translate, *The dayes of his saying Mass*. And St. Paul represents Moses sprinkling the blood upon *the altar saying Mass*, which we must also render thus, *All the Vessels employed in saying Mass*. In the same place the Apostle tells us that every Priest did daily



daily ~~we say~~, that is according to this good Translation *Say Mass*; and elsewhere he discovers how Christ doth continually say Mass in Heaven, for in the same Ep. to the Heb. he tells us, that *we have an high Priest that is seated at the right hand of the throne of the Majesty of God in Heaven*, ~~and is living~~, that means saying Mass in the Holy places. I conceive that the Holy Angels are Christs Deacons and Clerks in Heaven to answer him, because in the same Epistle they are named ~~angels and ministers~~. We are to understand by these words, *Spirits that say Mass*. Your Holiness that hath communication with Heaven may know something more of these Heavenly matters. Well replied the Pope, we have just cause to expect the speedy conversion of all the Hereticks, and if Father Patrick hath boasted of having made many a good Profelyte, and turned them from protestantisme to popery, although it was then but a Lye, he may have said so by the spirit of prophecy, such kind of deceits and falsehoods are to be considered and extused as so many pious frauds design'd to bring back to the profession of the truth the poor deluded Hereticks; for my part I conceive that he did foresee the conversion of all those people that will now doubtless embrace my Faith and profession, for they have often promised to come to Mass if we can but

shew them the Mass in Holy Scripture. Now they  
 must of necessity acknowledg it to be there, man-  
 ger all their obstinacy, we may therefore hope to  
 see whole troops of men return again to the bo-  
 som of my Holy Church. If after so clear a con-  
 viction, and this undeniable discovery there be any  
 so obstinate as to shut their eyes, and refuse to ac-  
 knowledg the Mass, I will thunder against him from  
 my *Vatican*, and send him to Hell before his time :  
 For my part I find quoth the Cardinal that he hath  
 much obliged the Civil Magistrates and Princes  
 in giving this meaning to the word *missæ*, for  
 we must now look upon them as persons who  
 have liberty to say Mass, for *St. Paul* names them  
*missæ*, that is according to this new signifi-  
 cation, *Singers, or bablers of Masses unto God*. Now  
 I think of it, all our Roman Religion is mightily  
 obliged to him, for he hath shewn us an expedi-  
 ent how to confirm all the Doctrines of our Holy  
 Church without much difficulty, in placing them  
 in expresse words in Holy Scripture. We may now  
 seek the passages that have any colour of such Do-  
 ctrines, and Translate them according to this  
 good model of *Father Patrick*, for example *Christ*  
*saith* : he said to *St. Peter* in the Gospel, *Thou art*  
*Peter, and upon this rock I will build my Church* ;  
 there we maintain that *Christ* hath granted and e-  
 sta-



stablished the Popes Authority upon Peter, and his  
 Successors. But because these words are not so  
 plain and clear for our purpose as we could well  
 wish, why may not we make it plainer, and Tran-  
 slate it in express words that may confute all the  
 Hereticks in this manner; *Thou art Pope, and upon  
 this pope I will build my Church.* Your Fancy  
 quoth the Pope is very good, and makes much for  
 our purpose. Doubtless all Christendom admires  
 the wit and piety of this Ingenious Father, and de-  
 sires that he may be well rewarded for his worth  
 and cunning; we shall have our Court thronged  
 with the Embassadors of several Princes to sue for  
 his promotion and reward; for my part I am al-  
 ready very much enclined to grant to Father Pa-  
 triek my most special Favours, I do at present free  
 him from the troublesom Visit of purgatory after  
 his Decasse, and Decree that his Soul may leap  
 directly into Heaven without stop or hindrance:  
 We have granted this priviledge to many that are  
 not so deserving as this most Reverend Father, and  
 it is but reason that he should obtain this benefit  
 from the Mass, seeing that he hath been so great a  
 Friend to her. We commonly say Mass to free  
 poor Souls from the flames of purgatory, and to  
 draw them into a more temperate and more plea-  
 sant abode, why may not the Mass from which he  
 hath

hath deserved a good Reward hinder him from entering into this Incommodious burning? I will also so reward him in his life-time; I will enoble his pate with a Cardinals Cap; I conceive his head is bigg enough, and of a size able to bear this Covering with a *ban meen*. When his Holiness had uttered these words, he began to be think himself, and muse upon what he had said; well quoth he, rubbing and shaking his head, there is something comes into my mind that damps all my affections; for Father Patrick this subtle Wit hath found the Mass in Holy Writ, contrary to all appearance, may also by chance find by his cunning and working fancy how to make Father Patrick a Pope, and by this means pull me out of my seat, and tumble me down of my Throne as an unlawfull Pope. This apprehension sinks into my mind do what I can, and spoils all the affection that I had conceived for this Father; so that a small matter might cause me to undertake his Destruction. As the Cardinal was opening his Lips to return an answer, in steps a Gentleman of the popes Bed-chamber to acquaint his Holiness that there were without a croud of persons that did most passionately entreat for audience of his good Holiness. When the pope had commanded them to come in, he found them to be some of his Well-wishers that

that came to advertise him of a great Tumult that had hapned in the *Parian* Church between two comely Ladies; the one named her self *Vulgata Latina*, the other was named *Madam Franca Verso* of the City of *Loudain*, two persons of very good account; as they were at their Devotions they quarrell'd with that Fury, that they were ready to tear one another to pieces: *Madam Vulgata* required the precedency, because she had been enobled by the Council of *Trent*, and could shew a very authentick patent for her Nobility; but *Madam Franca Verso* could produce no such Antiquity, but pretended that she was to have the precedency of the former, because she had been enobled, dignified, and blessed with a most Divine Berne a She-beauty, esteemed and admired all over the World as a Goddess, she being the only Mother that had bore in her Womb such a Celestial production as the Goddess *Minerva*. She resolv'd not to yeild an ace to her Sister *Madam Vulgata Latina*, but to dispute the preeminency and the predency with her to the uttermost; and the rather, because she was backt and assisted by all her Countrymen, who did not much favour *Madam Latina*, because they understood not her speech. As soon as these persons had represented the case to his Holiness, the door being open, in steps an  
old

old Roman Lady my Lady Tradition, she was attired as the Gibeonites are represented in holy Scripture when they came to make peace with the Children of Israel at their entrance into the promised Land ; her Gown was old and moth-eaten, her shoes patcht with many old pieces, her face painted with many wrinkles, her food was dry bread, and mouldy bisket, all her Garments did bespeak her to be but a dirty, nasty, loathsome, and old Joane ; nevertheless she received the Respects of all the company at her entrance, because she did look with a grave countenance, and affect such marks and liveries of Antiquity and Age, although she was but young, and of a late Birth, she accessed his Holiness without any Ceremony, because she was very well known to him, and familiar with him, she had tutored him, and did yet furnish him with very good directions. This Lady Tradition with a grim and sad countenance soon burst forth into bitter complaints against Father Patrick the French Abbot, and the Irish Priest for having committed a most unjust robbery and rape, and debauched and carried away from her dwelling one of her best and most beautiful Guests my Lady Missa : she represented to his Holiness that he had just cause to fear further Injuries and wrongs from this Father, and that she was afraid lest he should  
also

also debauch her other Guests, and perswade them to leave her desolate, and by that means take away all her livelihood and being, for without them she is not able to subsist. As she was opening the Case, and accusing of Father *Patrick*, all her Guests or Lodgers came into the Room together to make also their several complaints, and assist their old Landlady in her accusation. The Marquess of Purgatory with all his Attendants went formost The Count *Meritum*, and Viscount *Free will* with a long Train of Followers, fill'd the Room where his Holiness was. These Noble Persons that I have named are all Officers of our mother the Holy Church of *Rome*: The Marquess of Purgatory is the great Purveyor and principal Cook, to him it belongs to see that the Pot may boil well, Count *Meritum* is the great Treasurer of the Catholick Church; for he hath in his custody all the Riches and Treasures by which he intends to purchase the Kingdom of Heaven. Viscount *Free-will* is the *Fac-totum*, or Governour of the House, he is the Porter or Usher to introduce or shut out whom he pleaseth. He is also the Steward & Controller of the mother Church for he disposeth of all at his pleasure. He is a capricious and humerous Knave; nevertheless the Catholick Church is very well pleased with his services, and cannot be perswaded to leave

won D him.

him. As soon as my Lord Marquess of Purgatory appeared, every mothers son in the Room began to tremble for fear; for he was cleathed with a fiery Garb most terrible to the eye, out of his mouth burst forth flashes of extraordinary fire, so that every one made room to him, and was afraid to come near him; but when the spectators had well viewed him, they perceived that his terrible Countenance had nothing of reality, and that this fire, and the seeming flames were the effects only of their deluded imagination. My Lord, merit was glad in such a Garb, and appeared with such a pleasant mean, that he was more able to move laughter than fear, for he seemed to be proud and high-minded: His Countenance, Behaviour and Courage was much like that of a *French Coxcomb*, or of a proud and stately *Spaniard*. He did blow and puff as a man out of breath, and with Eyes full of contempt he did speak to every one. *Isa. 65. 11. Come not near me for I am more holy than thou:* In his hand he held a large Purse full of good Counters with which men do commonly reckon with God Almighty to see how much he is in their debt, My Lord, Free-will appeared in another Attire, and Behaviour, not so ridiculous, but no less extravagant; for his inconstancy and unsexed Courage did make him appear very simple; for he stood  
now



now upon one ley then upon another. He had got a *Switzers* Garbe and Attire, of several Colours, to express the diversity and variableness of our Free-will, but that which was most remarkable in his appearance was, that he had got a Steeple upon his head that did bear a Cross, with a VVether-cock on the top, to represent how that in the business of our Salvation signified by the Cross. It was in his power to turn himself any ways. At first all these Noble Lords were ready to enter into a cruel dispute, and quarrel, because they all pretended to the priviledge of speaking first, my Lord Marquess had a large & wide mouth, as great as that of an Oven, and much heat to animate his discourse; and therefore a greater advantage to speak first, than the rest: my Lord, merit did produce his worth and excellency; and therefore that he deserved to be the spokesman, my Lord Free-will alledged, that merit was indebted to him for the advantages by which he pretended to the priviledge of speaking first; for there could be no merit without Free-will. To please 'um all, the Pope commanded 'um to speak all together, and told 'um that he was well able to understand all their discourses together: That although he appeared but with one Head, he had got one that was worth many, for it was able to bear three Crowns, That

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it were to do him wrong to fancy that he had less ability than the Beast of the Revelations that had Seven Heads, and therefore could understand the Speeches of seven persons: And that as he was the Head of the Church, he must needs have this power of an Head to understand the complaints, and feel the griefs of several members at once when they endure pain; when the Pope had granted to them this permission, and leave to speak all at once, every one began to declare their complaints to this effect: That Father *Patrick* had done them all the greatest injury that could be, by divorcing and carrying away the Mass their dear Companion from them: That they had long lodged together peaceably, with much unity and love, at the Palace of my Noble Lady, my Lady *Tradition*: That to part with their Companion, they could as well part with Heart and Soul and therefore that they did reckon that Father *Patrick* had done them a notab'e prejudice to place the Mass in Holy Scripture without them: That they had as good reason to pretend to that Honour as well as she, for there be some places of Holy Scripture that favour as much their being, as that place doth the Mass. The Marques of Purgatory alledg'd a passage of the first of *Corinthians*, where these words are to be found, 1 Cor. 3. 15. *Whose* are *saved as by fire*, why said he may not one add to the

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translanton, by the fire of Purgatory. *Meritum* brought forth a passage of the Revelations, where the persons are mentioned, *Rev. 3. 4.* *VVhom God will cause to walk in white Cloathing, because they are worthy.* He desired that one might render the words, because they do merit it. My Lord Free-will fancied that the passage of *Deuteronomy* made for him, where God told the Children of Israel, *Dent. 36. 40.* *That the VVord was near them in their mouth, and in their Heart to do it:* vvherefore said he may not vve translate it, is in thy Free-vvill to do it: Therefore every one of them did conclude that his Holiness must needs, if he will deal impartially, do of two things one, either restore the Mass to its old Lodging, and former Camerades, or grant to them to dwell with her under the same Roof. In the heat of the dispute they fell from reasons to threatnings against his Holiness in case that they did not receive due satisfaction; for the Marques of Purgatory threatned to be even with his Holiness when his Soul shou'd enter into his Dominions, if he did not grant his desire and do Justice; for he that frees others by his authority from burning in Purgatory, cannot exempt himself from those Torments. Therefore he threatned to cast so much Brimstone, and combustible matter into the scorching Flames, that he would increase the heat in such a manner, that he should have

have first ~~caused~~ to repent. *Meritum* threatned him, that if he did not do as he desired, that he would forsake his person : So that without his assistance, he should be without means of ever arriving to Heaven, or entering into that place of bliss. My Lord, Free-wil freely declared to him, that unless he obtained his Request, he should fall into such fits of Melancholy, that he would leave the humane Society. So that they might by that means become *Jansenists*, that are near related the *Calvinists* the Popes sworn Enemies. This last threatning did not much trouble his Holiness, because he knew that the Viscounts Pate was full of Quick-silver and Whimsy, therefore never settled in its resolutions. He knew also that he would never do any thing in favour of the *Calvinists*, because they are an envious Generation of men, that won't allow him his Titles of Honour, but have often attempted to cut off his Head, and when they could not perform that, they have reduced and condemned him to slavery & perpetual bondage; but the threatnings of the rest terrified the poor Pope. As he was thinking what was best to be done, he hears a little Bell coming in, and my Lady *Mass* in person followed immediately after. This dainty Dame that never goes a foot, nor treads upon the slimy ground, was carried by a Cardinal Priest. She can ride

ride very well on Horseback, for in the solemn processions at *Rome* she is commonly mounted upon a white Horse; but in this occasion she could not make use of such a carriage, for she was forced to come up staires to the Pope; when all the Assistants beheld my Lady *Mafs*, they wondered wherefore she was come, they began to look one upon another, to see which of the company was so sick as to need my Lady to comfort him: the Priest that carried her soon satisfied them by addressing himself to the Pope in my Ladies name in this manner; Great Vicar, and Lieutenant of God, visible Head of the Universal Catholick Church, most powerful God on Earth, I come to demand Justice of the Insolency, impudency, and temerity of Father *Patrick*, who hath basely raviht, and against my will carried me away by plaine force from my house and home, to cause me to dwell in a strange place. I was very well satisfied in my old Lodgings in my Lady *Tradition's* place; nothing was there wanting to my person or dignity, for my Lady is very well provided with all necessaries, and is most complizant to all her Guests. I confess that *Holy Scripture* is an Honourable dwelling indeed; but this Fellow hath appointed me there such an Incommodious Abode that I protest I can stay there no longer,

ger, I am confined to this narrow Lease ἀνθυγιῖνον  
ζυγόν where I am so ill accomodated, that I am  
in danger to fall down at every moment, whereas  
before I was seated upon a Throne at my pleasure,  
where I had elbow-room enough. This Block-  
head has imagined that I should be here better  
plac'd, and better able to convince all Hereticks,  
whereas it is here that I am meekest, and not able  
so much as to defend my self. I may say as *David*,  
when he took upon him *Saul's* Armor to encoun-  
ter with *Goliath*, I can't walk with all this, for  
I am not used to 'um. Thus I may say, that it  
is altogether Impossible that I should make use of  
this passage to overcome the Hereticks, because I  
am not used to it: Besides, as I am there plac'd  
without Gods approbation, and contrary to all  
reason, and since I am therefore there against my  
will, and have as much reason to complain as  
*Absalom* when he was brought from *Gessur* to  
*Jerusalem*, where he had not the liberty to see  
King *David*, *Wherefore am I come from Gessur? it*  
*was better for me to remain there still.* Moreover,  
he hath put me there all naked, without my orna-  
ments, without my *Alba* Girdle, *Stola* Cope, &c.  
and such-like Vestments that became my dignity,  
whereas I had all this attire in my former habita-  
tion: All such as shall see me here, will imagine  
that

that I have a great delight to make my abode  
 wherever the word *Λειτουργία* is to be found, and there-  
 fore they will imagine such things as become not  
 my quality and grandeur; for example when St.  
*Paul* sayes to the *Phillipians*, *ch. 2. V. 30.* *τις με  
 δεσμεύει καὶ προσφέρει λειτουργίας*, they will infer from thence;  
*That I am to be delivered, and offered up by the Im-  
 pure hands of Laymen, as well as by the holy Priests.*  
 Thus when St. *Paul* saith to the *Romans*, *εὐχαριστῶ τοῖς  
 σερβικοῖς λειτουργίαις ἀπὸς.* Some may think that I am re-  
 duc'd and rankt amongst impure and carnal things  
 such as are given by men in Almes: This fellow  
 hath also lodged me at a strange house and dwel-  
 ling without the leave of the Landlords and own-  
 ers; for he hath plac'd me in the Translation of  
 the Doctors of *Louvain*; who never thought to  
 place me there; for they have Translated this pas-  
 sage into words that don't discover any shadow of  
 the Mass. I have also reason to complain that I  
 am there lodg'd in an unworthy manner; for he  
 makes me passe but for a Discourse; whereas I  
 am in truth a glorious Sacrifice offered to God for  
 the benefit of the quicke and the dead; for he repre-  
 sents me in these words; *They saying Mass unto the  
 Lord*; whereas he should have said; *They offering Mass  
 up unto the Lord*; for these reasons I am become a scorn  
 to the Hereticks, and a reproach and shame to the  
 good Catholicks. At Paris Reverend Doctors of  
 the *Sorbonne* do in no wise approve of this bold at-

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tempt, and will scarce take notice of me in this corner; I do therefore desire that by your Authority you will take me from this place, and lodge me where I was wont before. And I did desire that you would inflict upon this Impudent Priest the punishment that his audacity deserves. When my Lady *Mafs* had ended her Speech, the Pope that had been dis-satisfied with *Patrick's* proceedings, soon granted the Requests of all the Assistants: Therefore he returned this answer to my Lady *Missa*, Great and Admirable Sacrament of the Altar, Divine *Mafs*, I grant that thou shouldest return to thy former Abode; And I further Decree, that Father *Patrick* shall make thee all just amends and satisfaction for thy disgrace. I do also declare him to have forfeited his Offices and privileges, and that he is become unworthy ever to say *Mafs* again, or to enjoy any Ecclesiastical Dignity; I do therefore enjoyn him as a Penance, that he shall Whip his Bomfiddle twice every day; that he shall never drink any thing but Water whilst he lives, but not to reduce him to utter despair; I leave to his choice to take Holy, or Common Water at his pleasure; and I allow him to make use of an Whore when he hath occasion.

*Reader, Take heed of the Hypocrisie and Cunning  
of the Romish Emissaries.*

V A L E.



## ERRATA.

Page 1. Line 2. for naked read noted, p. 4. l. 13. r. Intimation, p. 5. l. 25. r.  
- Monastical, p. 7. l. 6. r. *Leuvain*, p. 11. l. 17. blot out this and; p. 23. r. Afts  
p. 16. l. 2. r. Maugre, p. 18. l. last r. he, p. 19. l. 4. r. Latin, p. 22. l. 13. r.  
Mecne, p. 23. l. 1. r. Leg.

